

# THE ONTARIO EVANGELIST.

"Go ... .. speak ... .. to the people ALL the words of this Life."

VOL. 2.

ERIN AND EVERTON, ONTARIO, SEPTEMBER, 1887.

No. 5

## POETRY.

### TYRIF ACTION.

Is the part of a coward to brood  
O'er the past that is withered and dead;  
What though the heart's roses are ashes and dust?  
What though the heart's music be fled?  
Still shine the grand heavens o'erhead,  
Whence the voice of an angel thrills clear on the soul,  
"Gird about thee thine armour, press on to the goal!"  
If the faults or the crimes of thy youth  
Are a burden too heavy to bear,  
What hope can rebloom on the desolate waste  
Of a jealous and craven despair?  
Down, down with the fetters of fear!  
In the strength of thy valour and manhood arise,  
With the faith that illumines and the will that defies.  
"Too late!" through God's infinite world,  
From his throne to life's nethermost fires—  
"Too late!" is a phantom that flies at the dawn  
Of the soul that repents and aspires.  
If pure thou hast made thy desires,  
There's no height the strong wings of immortals may gain  
Which in striving to reach thou shalt strive for in vain.  
Then up to the contest of fate,  
Unbound by the past, which is dead!  
What though the heart's roses are ashes and dust?  
What though the heart's music be fled?  
Still shine the fair heavens o'erhead:  
And sublime as the angel who rules in the sun  
Beams the promise of peace when the conflict is won!  
—Paul Hamilton Hayne.

### THE PATTERN.

"Hold the pattern of sound words which thou hast heard from me, in faith and love which is in Christ Jesus." II Tim. 1: 13 (N. Y.)  
This injunction is not only suggestive but authoritative, being given by inspiration of God, and ought to be carefully and conscientiously obeyed in all generations by the servants of Christ. "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth; comparing spiritual things with spiritual"; which words, says Macknight, are more fit for expressing the doctrines of Christ than any words of human invention.  
If Moses was under the strictest obligation to make all things according to the pattern which was shown to him in the mount without the slightest deviation; are not we, under the Christian dispensation, also restricted to the pattern given to the holy apostles with whom Christ promised to be until the end of the ages? Most assuredly; and, notwithstanding the many innovations, both in words and in doctrine, which are now so popular and, apparently, successful, we ought to count it a privilege, although it involves self-denial, to hold the pattern of sound words, and so realize that we have the blessing of the Saviour resting upon us, and the bright hope of His approbation and acceptance at the great day of reward.  
We have no desire to be censorious or in any way uncharitable when we call attention to the many denominational designations that have been assumed by professed followers of Christ all at variance with the "pattern of sound words" and obstructive to that union of His people which Christ designed and prayed for. Is it not enough to "make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost" (N. Y.) without making sectarians of them? Is it not also better to use the words Father, Son and Holy Spirit, than to depart from the pattern and say "Trinity"? Not only in this connection, but always; for there are such incomprehensible wonders in the Godhead that the finite mind cannot comprehend, nor the wisest "natural man" find words to designate or unfold the Infinite! And, notwithstanding all the scholastic intrigues and the many specious arguments that have been used to void the appearance of departure from the command of Christ quoted above in the commission, is it not better, nobler and far safer to stand to the undoubted meaning of the sound word "Baptizing," and bury those disciples to Christ "by baptism into death that like as Christ was raised up from the dead by the glory of the Father, even so they also should walk in newness of life?"  
And now, dear reader, before you accept of any religious teaching in what you hear or what

you read, compare it with the pattern of sound words, if it corresponds, receive it; if it is unlike the pattern, reject it. The Bereans were a noble people, "in that they received the word with all readiness of mind and searched the scriptures daily whether these things were so." If you have never made a profession of religion, look around and discover what people are in name, in doctrine and in practice most like the pattern and unite yourself with them. Remember that it is not what is most popular with man, nor what is in the majority, that is safe for you or pleasing to God, but what God himself has appointed.  
E. SHEPPARD.

Ridgetown.

### CHURCH DISCIPLINE.

I have before my mind two men—the one a wilful sinner the other the man who is overtaken in a fault. Paul said to Timothy, "Them that sin rebuke before all that others may fear." To the Galatians he says, "If a man be overtaken in a fault, ye which are spiritual restore such an one." You will notice that those two men require different treatment. They are both in the church, however, and must be dealt with according to their offence. The one is to be restored, the other rebuked. The man who sins in the sense in which the apostle here speaks deserves to be rebuked before all. Indeed it would almost seem necessary in order to his restoration. The apostle, in extreme cases, would "deliver him over to Satan for the destruction of the flesh," or the works of the flesh, 1st Cor. 5th chap. You will see by consulting the sacred letter to this church that the man was, doubtless, restored. Just here I would like some brother just to speak right out and tell us the chapter and verse in which may be found the authority for demanding of an erring brother a confession of his fault before the whole congregation in order to his restoration. The man who is overtaken must be restored, according to Gal. 6th; or, if of the class who sin wilfully, rebuked before all that others may fear. 1st Tim. 5: 20. What is it then to be overtaken in a fault? and what is meant by "them that sin?" or is there any difference? and what is meant by the words restore and rebuke?

I once knew a man who was regarded as of high moral worth—in fact he was quite a religious character. One morning just as he was pulling on his boots, his neighbor entered and commenced such a tirade of abuse about some paltry affair, that the man's temper, like electricity, caught him and instead of pulling on the boot he pulled it off and dealt his assailant a terrible blow in the forehead. He was sorry in a moment, but it was too late: the deed was done. I presume he was overtaken in a fault.

Do you see those two men coming up the street yonder? They are in close conversation—one is a young man, just brought into the church—the other is an elderly brother, seems to be religious. They stop opposite the hotel; the "elder" says "Let's go in, the young man hesitates for a moment, and thoughtlessly enters. They engage in the conversation which does not seem particularly objectionable; the elder enjoys it—has been there before. After a little the young brother begins to feel just a little out of place. The evening passes 'tis midnight—they take a cigar, then a little ginger wine, and finally they both become intoxicated. Which of the two men is overtaken in a fault? and which deserves to be censured as a wilful sinner and rebuked before all? You will say at once the elder of the two who induced the young, inexperienced brother to enter the hotel; and this young brother should be restored by those who are spiritual, or the elders of the church, perhaps.

But have we any New Testament examples of persons overtaken in a fault and those who sin? Peter, whose ambition, at one time, led him to look for a high position in the temporal kingdom which he thought the Saviour was about to establish, it appears was sometimes overtaken in a fault. You know at one time he followed his Lord afar off. When he was charged with being one of Jesus' disciples, he said, "I know not the man." Peter was afraid to acknowledge Jesus. John wasn't, for he went right into the palace of the High Priest. Peter was overtaken

in a fault. The Saviour looked at Peter just looked at him it was enough. Peter went out and wept bitterly. The Lord restored him. Do you recollect the time he cut off the man's ear? I wonder He hadn't cut off both and the head too. Peter was very impulsive—just the man to be overtaken in a fault. Paul said at one time "he was to be blamed." Gal. 2: 11. I admire Peter as a man, but John was never even overtaken in a fault—he was indeed the beloved disciple.

But do you see that long, gaunt, hickory-faced, traitorous sneak, standing yonder with the bag open to receive what is put therein. There he goes. He is going to the priest's to make a bargain to deliver Jesus to them. He wants money—he wants the bag full. He goes, and presently he returns with a multitude of Jesus' enemies. Serpent-like he stretches his slimy form over the Man of Sorrows, and shall I say it? yes the scriptures say it—and kissed him. Is it possible? Horrid!! You would think that all the sin and degradation of fallen humanity had found its way into the heart of this miserable creature. The Saviour said, "Betrayest thou the Son of Man with a kiss?" Better to do it in almost any other way. Judas wasn't overtaken in a fault—he was not restored. But there is something to be done with the man who is overtaken in a fault, and also with them that sin. The apostle says of the man overtaken in a fault, "Restore him." Restore means to bring back, to replace, to repair, to heal, to cure; and you will notice there is no such command given concerning the man who sins, though, I presume, by taking the proper course, as marked out by the scriptures, he too may be restored like the incestuous person mentioned in the Corinthian letters.

The wilful sinner is to be rebuked before all that others may fear. What is that thing to be done to those who thus sin? Whatever it is, it is to be done before all. Paul said to Titus, regarding the Christians who were not always truthful, "Rebuke them sharply, that they may be sound in the faith." To rebuke, then means, sometimes to blame mildly, to reprove, to chide; all of which, if properly administered, in the spirit of meekness, will, doubtless, result in the restoration of the guilty party. If, however, the party will not stand the rebuke, deliver him over to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. This is a scriptural course and may, as in the case of the incestuous person, lead to his restoration.

Winger, July 18th, 1887.

H. BROWN.

### C. J. L. CRITICISED.

Owing to my arduous duties and incessant labor in the great Reform fields in this country, I have little time to note or criticize much of what my brethren say in theological lines, but still I am constrained to say a few words in reference to Bro. C. J. L.'s strictures on Bro. Firth's former articles in the EVANGELIST, on the resurrection.

Now, Bro. C. J. L. is very emphatic in pronouncing against what he calls "the materialistic teaching of to-day." From this one would judge he is an "immaterialist,"—whatever that means.

All recognized authors on philology tell us that "material is the substance of which things are composed." Now, by a parity of language, immateriality is the exact opposite; therefore, immateriality is, strictly speaking, the substance (pardon the expression) of which things are not composed! "Immateriality" then is, literally speaking, nothing—a blank vacuum!

The trouble with Bro. C. J. L. is that he takes for granted that because "flesh and blood," in its present natural state, "cannot inherit the Kingdom of God," therefore there are no material beings in that kingdom. This is the common mistake of all immaterialists.

Again I would ask: Did Jesus alter his resurrection "appear" to Thomas and the rest of his disciples in the same body which was crucified on the cross; or was He practising a deception on Thomas when He said "reach hither thy fingers and thrust them into my side, and be not faithless but believing." Was this the same material body which had been "broken" with

the cruel spear? or, was it an immaterial phantom body which only seemed to be "the same Jesus whom ye have taken and with wicked hands have crucified and slain?" Which?

The truth of the matter is, there is something radically wrong about much of the teaching we hear now-a-days upon the question of "natural bodies" and "spiritual bodies." One class of teachers conclude, because it can be proven that our future bodies are not to be composed of "flesh and blood," therefore they are immaterial—a mere phantom body.

I would say much more upon this all important question, but my time and your space will not permit; suffice it to say that when this stupendous question of the "after life" is better understood by our brethren, and the ever-living doctrine of Jesus and the resurrection is more fully preached, and better preached, than it is now, we shall see scores, where we now see one, coming to the cross of Christ.

When you ask me what I know about the state of the dead, I will answer you; I don't know anything about it; I only know, according to God's promises, that "the dead shall live again." More when time and space will allow.

E. EVANS.

Tonawanda, N. Y., June 16th, 1887.

### REPLY.

I have for Bro. E. a high regard as a Christian and an earnest worker in the church of Christ. It is, therefore, infernal that he has written hastily. All who know him, know him to be "well posted" on the subject in hand.

"All recognized authors on philology tell us." Now read what Bro. E. says they tell us, and then read the following from Worcester's Dictionary:—

### MATERIAL.

(1) Anything composed of matter. (2) The matter or substance of which anything is composed; that from which anything is formed; as the materials for a building.

### MATERIALIST.

One who denies spirit in man or in the universe is a perfect materialist.—Fleming.

### IMMATERIAL.

(1) Not consisting of matter; not possessing the properties of matter; not material; incorporeal; void of matter; spiritual.

Angels are spirits, immaterial and intellectual.—Hooper.

### IMMATERIALITY.

Is predicated of mind, to denote that, as a substance, it is different from matter.

Spirituality is the positive expression of the same idea.—Fleming.

Dr. Worcester ought to be a "recognized author" in "Uncle Sam's" domain.

Then is immateriality, "strictly speaking, nothing—a blank vacuum?" Try the authorities again, Bro. E. C. J. L. made what might be considered a bold assertion by many of the brethren. Why did not Bro. E. name the scripture which says "these animal bodies composed of flesh, blood and bones, or flesh and bones, shall be raised again." He could be helped to one or two upon which he might make a better showing than he did upon the "recognized authors." But Paul says "it is sown a natural body; it is raised a spiritual body. The first man—Adam—became a living soul. The last Adam became a life-giving spirit. And as we have borne the image of the earthly, we shall also bear the image of the heavenly. Now this I say, flesh and blood cannot inherit the Kingdom of God." 1 Co. 15: "We shall all be changed." Of course, from natural, or animal, to spiritual. We shall together be caught up in the clouds to meet the Lord in the air; and so shall we ever be with the Lord. 1 Thes. 4.

Now, had Jesus a natural or a spiritual body when raised from the dead? He was the first subject of the resurrection, and had his spiritual, glorified body, which no physical, or, animal eye, could see, or hand touch. He had to "appear" to be seen, and dispensing with that body provided for several occasions, He is said to have "vanished." The body which Thomas touched, or handled, was not His spiritual or glorified body. Neither does the Saviour say it was the same one which hung upon the cross. Notwithstanding it was an infallible proof of His resurrection. Lazarus and others were raised with their natural, or, animal bodies. Not so with the precious Saviour—His body was changed, which is the germ thought of the resurrection.

C. J. L.

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A RELIGIOUS MONTHLY.

Terms, 50 Cents per Annum in Advance.

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SEPTEMBER, 1887.

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## THE RESURRECTION.

In the last No. of the ONTARIO EVANGELIST I notice the following question from "C." "Please mention the scripture which justifies the belief that the bodies of the saints shall be raised a thousand literal years before the wicked." To which you reply, "There is no such scripture. And, furthermore, there is no scripture which says that the bodies of the saints will be raised a thousand of any kind of years before the wicked."

I presume that the editor of the EVANGELIST thought that this positive and unqualified answer would forever dispose of the idea of a resurrection, both of the just and unjust, as chronologically distinct from each other. For if there is positively no scripture justifying such an idea (and certainly our Bro. must know) that forever ends the controversy. But here I humbly beg to join issue with our Bro., and will proceed,—even in the face of this positive assertion to the contrary—to produce scripture justifying the belief in a resurrection of the saints, anteceding that of the wicked by a thousand years.

Let me say before entering upon this subject, that this is a truth which is much neglected at the present day. This is to be lamented seeing the importance of it, standing connected as it does with that (to the believer) most important truth, "That blessed hope and the appearing in glory of our great God and our Saviour Jesus Christ." I therefore ask a fair opportunity to present this truth through the columns of the EVANGELIST, and any strictures on my feeble attempts to present what I believe to be the bible teaching on this important subject, will be treated in all courtesy and brotherly love.

In examining this subject, two questions present themselves. (1st) Do the scriptures teach two resurrections, one of the just preceding, that of the unjust? (2nd) What time intervenes between these two events?

In the xv chapter of 1st Cor. the order of the resurrection is clearly stated, 22nd verse, "For as in Adam all die, even so in Christ shall all be made alive, but every man in his own order." (Bana or cohort) 1st order. "Christ the first-fruits." 2nd order, at least 1,500 years subsequent. "They that are Christ's at his coming." 3rd order, "Then (afterward) cometh the end." This 3rd order is a thousand years subsequent to the 2nd order. As we shall see as we proceed, Christ's work in the restoration of the kingdom is not complete until death and hades are abolished, which does not take place until the close of the thousand years, whereas the resurrection of his people takes place when he comes.

Now let us see if other scriptures justify this order of events.

In Dan. xii. 2 we read, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Tregelles, who is supported by the Jewish commentators, renders this as follows, "And many from among the sleepers of the dust of the earth shall awake, these (the awakened) shall be unto everlasting life, but those (the rest of the sleepers who do not awake) shall be unto shame." See Jameson, Fausset and Brown. This so far confines the idea of two resurrections.

Now let us see what Christ says on this subject, John v. 28, 29, "Marvel not at this, for the hour cometh in the which all that are in their graves shall hear his voice and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." Here again we have two resurrections—one for the good and one for the evil. And with this agree the words of Paul in Acts xxiv. 15.

That two resurrections are taught in the word, one for the just and another for the unjust, is clear from the following: When the general fact of the resurrection is stated, the expression used is "resurrection of the dead," but when the resurrection of the righteous is expressed, altogether a different form of expression is employed, "resurrection from the dead, or 'from among the dead.'" This latter is never used with reference to the ungodly, simply because their resurrection is not of that character. This expression is used in all 19 times, 34 times to express Christ's resurrection whom we know was raised out from among the dead, 3 times to express John's supposed resurrection, 3 times to express the resurrection of Lazarus, 3 times used figuratively to express spiritual life out from the deadness of sin. It is used in Luke xvi. 9, "Though one rose from the dead." In 1st Cor. xi. 19, with reference to Abram's faith that God would raise Isaac from the dead. And four times it is used to express the resurrection of believers, Mark xvi. 25, "When they had arisen from the dead, etc." Luke xxi. 35, 36, "But they that shall be accounted worthy to obtain that world and the resurrection which is from among the dead, etc." In Acts i. 1, 2, "They were grieved that Peter and John preached through Jesus the resurrection which is from among the dead." And in Phil. iii. 11, "If by any means I might attain to the resurrection out from among the dead."

These passages clearly show: (1st) That there is to be a resurrection of a certain class out from among the dead. Olshausen declares that the expression would be inexplicable if it were not derived from the idea that out of the mass of the dead some would rise. And (2nd), That the wicked have no part in this first resurrection, for those who are raised are said to be the children of God and equal unto the angels. It is a resurrection of a select class only, and is called by Christ the resurrection of the just. Luke xiv. 14, "And thou shalt be recompensed at the resurrection of the just." Why designate it such if all are to rise at the same time? Why not say simply "at the resurrection." Paul calls it the better resurrection. It is the resurrection of Christ's at his coming. The dead in Christ that one the participants of which are said to be blessed and holy.

Paul as a Pharisee believed in the fact of a resurrection. Then why this intense effort to attain unto the resurrection. If righteous and wicked be compelled to rise together he would be compelled to rise with them, and so that which was inevitable could produce no anxiety lest he should fail of attaining thereto. But if the saints were to be raised separately in order to be associated with Christ in the judgment of the world, there is good reason for his intense desire to attain thereto. But the significant expression which he uses to denote the resurrection at once answers the question. The Greek word for resurrection is *anastasis*, but here the apostle prefaces it with the preposition *ek* or *ex*, which means out of or from among, and not only so but the article "the" is repeated after this compound word, and followed by *ek* again. Hence a literal rendering of it would be "The out resurrection the one from among the dead." Is this not significant? Or does the Holy Spirit use language at random? I certainly implies that some were to rise, while others would be left behind. We thus prove two things, (1st) That the Bible teaches two resurrections; and (2) That the righteous only have part in the first. Rev. xx. 4, 5, 12, 13, state in unmistakable language the two resurrections and the time which intervenes. But as this is now too long, I will reserve that for a future article. I will close this by quoting the language of David in Psalm lxxix. 14, 15. "The idea of two resurrections was evidently revealed to him. Speaking of the ungodly he says, 'Like sheep they are laid in the grave, death shall feed on them, and the upright shall have dominion over them at the morning,' and their beauty shall consume in the grave from their dwelling. But God shall redeem my soul from the power of the grave: for he shall receive me."

Yours in Christ,

J. FYLE.

No, we were not so sanguine. We are too well aware of the tack with which some men cling to their theories to believe that our "positive, unqualified answer" would forever settle the matter, neither do we think that the absence of scripture proof is recognized by every one as an indication that there should be an end of controversy.

Our answer to "C." was not for the purpose of provoking controversy, but was a plain answer to a plain question.

If there is a single passage plainly teaching what we denied, it would have been an easy matter for any one to have referred to it; and one such passage would have had greater weight than the comments in the long letter above upon portions of scripture, some of which do not refer to the resurrection of the body at all.

The theory of a thousand years of an interval between the resurrection of the good and that of the bad is built not upon any plain, unmistakable passage of scripture, but is deduced illegitimately, in the face of many plain portions of scripture to the contrary. It is in this way, by ignoring the rules of interpretation that the Bible can be made to teach any doctrine and to support any theory, no matter how erroneous.

In proof of the assumption that there will be two literal resurrections, our brother refers us to the statement of Paul that, "There shall be

a resurrection of the dead, both of the just and of the unjust." Similar language is used by Christ in his sermon on the mount. "God sendeth rain on the just and on the unjust." There is a promise then, according to brother Fyle's mode of reasoning, that the Lord will send rain upon the just and afterwards—thousand years more or less—he will send it upon the unjust. Christ, it is evident, does not say there will be *two resurrections*—one for the just and another for the unjust, neither does the apostle teach that there will be *two resurrections*, but *two classes* rather in the resurrection. He again uses the words of Christ, John v. 28, 29, in proof of his assumption, "Marvel not at this: the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth: they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." Here again he says, we have two resurrections, etc. "Have we? Let us see." "Marvel not of this the hour is coming, He does not say 'the hours are coming,' but 'a certain hour.' This then certainly does not teach that there will be *two resurrections*, but that there will be *two classes* in the resurrection in a certain hour. The one is a resurrection to life—the better resurrection—the one to which Paul desired to attain. The other a resurrection to condemnation. In 1st Cor. xv, the apostle teaches by Christ's resurrection the necessity of the resurrection of the dead, not of the good dead only, but of *all* the dead, but "each in his own order" (R. V). Now, how many orders are there? Bro. Fyle says there are three, but unfortunately for his theory Paul only mentions two, verse 23. (1) Christ. (2) Those who are Christ's at his coming. It does not say then cometh the resurrection of the wicked, but, literally, "then is the end." How many will be raised in Christ at his coming? See verse 22. As many as die in Adam. Let it be remembered that all will be Christ's in the resurrection, and at his disposal—the righteous to be by him rewarded, and the wicked condemned. Our brother's imaginary third order he tells us "is a thousand years subsequent to the second order," but when is the second order raised up? At the *last trumpet*, verse 52. There are numerous passages which say "at the last day." Well, then, according to his arrangement the third order will not be raised until a thousand years after the *last trumpet* and after the *last day*. Theories are mean things when they run counter to the Word of God. The twentieth chapter of Rev. teaches, he thinks, "in unmistakable language, the two resurrections and the time which intervenes." The resurrection spoken of in verses 4 and 5 he tells us is of all the good, and the one referred to in verses 12 and 13 is of all the bad. But most unfortunately again for his theory, the resurrection spoken of in verses 4 and 5 is not a resurrection of *bodies*, but of *souls*. "I saw the souls," &c., Milligan says in reference to this passage. "John may simply mean those who shall bear the image and moral likeness of the ancient martyrs, and in a book of symbols this is by far the most rational conclusion." To say the least, very few commentators agree as to the meaning of this passage, and yet, to Bro. Fyle it teaches his theory "in unmistakable language." And again, if the resurrection spoken of in verses 12 and 13 is of the wicked only, why is it that in addition to the books out of which they are to be judged, the *book of life* is to be there also? It seems that they were not all condemned, but only those whose names were not written in the book of life, verse 15. This scripture, Bro. Fyle, does not support your theory, and furthermore there is not one single scripture which does.

That the second coming of Christ will be followed immediately by the resurrection of the dead, and the general judgment is so plainly taught that comment is unnecessary.

Jesus says, speaking of his second coming, "When the Son of Man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory and before him shall be gathered all nations and he shall separate them one from the other as a shepherd divideth his sheep from the goats, Matt. xxv, 31, 32. The apostle Paul, speaking of his coming, says, "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ, when He shall come to be glorified in his saints and to be admired in all them that believe in that day," 2nd Thes. 1: 7-10. Again, I charge thee before God and the Lord Jesus Christ who shall judge the quick and the dead at his appearing," 2nd Timothy 4: 1. Christ then at his coming will both raise and judge the dead. The righteous dead will be placed at his right hand (ek dexion). It will be, too, a separation from among the wicked dead (which settles our

brother's difficulty about ek), and forever, verse 16.

If there is any more to be said upon this subject it must be very brief. Our columns are too few and small for lengthy articles, especially upon subjects not of general interest.

T. L. F.

## NOTES.

Items of Church News should be in our hand not later than the 25th of the month to insure insertion in the next paper.

Correspondents will please write plainly on but one side of the leaf; otherwise we have to copy their productions before putting them into the printer's hand.

Attention is called to Bro. Brown's article on *Church Discipline*. Editorial remarks are held over until next issue.

It is estimated that there are in Illinois about 60,000 Disciples; in Missouri about 75,000, and in Indiana about 80,000.

The new meeting house in Meaford, we understand, is nearing completion. We hear that Bro. Talmage of Tonawanda, will be at the opening.

Bro. Sheppard is to be the speaker at the Annual Meeting of Grant and neighboring counties of Michigan. The meeting begins Sept. 23rd, and is to be held in Grant.

We think we have given all the space we can afford, for the present at least, to the discussion of the subject of materialism. Our readers will have no difficulty in understanding the position of the EVANGELIST on the question after seeing the article on *The State of the Dead* in the August No.

We would again urge our brethren to use the columns of the EVANGELIST to let others know what they are doing in their respective churches. Let the good news be circulated for the encouragement of all. A Post Card only costs one cent, and it may contain enough to make many glad.

We regret that we failed to call attention to the September collection for Foreign Missions in our last issue. However, if the collection is not taken up on the first Lord's Day in September, it can be on some succeeding one. There is great need of largely increased giving to meet the great and growing needs of the work. Be liberal then, brethren.

The 22nd of last month (July) was an unusual day at the home of Mr. and Mrs. Curry of Belwood, it being the 25th anniversary of their wedding day. Many of their friends took advantage of the occasion to give them some evidence of the high esteem in which they are held. Sister Curry is a daughter of Elder Alex. Anerson. Interesting addresses were delivered by Elder Anderson, of Hamilton, Samuel Woolner, of Garatara and John McKinnon, of Everton.

The Scott Act is being worked in Bruce County, as witness the following from the Globe:

On the 8th inst., at Walkerton before R. Vanstone nine persons were convicted and fined \$50 and costs under the Scott Act. On the 9th inst., at Chesley, four were convicted and similarly fined.

Also in Simcoe Co.:

During the past two weeks fines to the amount of \$800 have been imposed upon violators of the Scott Act in Simcoe County, and one offender unable to pay has gone to gaol.

We are glad to observe that in almost all parts of the Province there is increased activity in the direction of enforcing the law. Orangeville seems to be about the most lawless town in Ontario. It is disgraceful the proceedings that seem to be tolerated there.

Protestants as a rule have great respect for Luther and for his views. On one occasion he said to his friends, "Do not call yourselves Lutherans, call yourselves Christians. Who and what is Luther? Has Luther been crucified for the world?" That was following the example of Paul when remonstrating with the church in Corinth, and therefore was good advice. But in these days are held to be narrow or bigoted because we refuse to wear a sectarian name,—and that too by the very people who delight to honor Luther, and who also are supposed to have considerable respect for Paul. One thing we need to keep distinctly before our minds is that it is unscriptural, therefore wrong and sinful to be called by any other name than that of Christ.

Here is something for those who use tobacco. Lads and young men should be faithfully warned against the practice:

"Out of twenty young men who competed for a West Point cadetship at Westfield, Mass., ten were rejected by the physician because they had the tobacco heart," brought on by cigarette smoking. They were unfit for West Point services. *Globe*.

Many a man is not the man he might be, and would be, had he never indulged himself in tobacco. Let young men be wise and stop the practice before it is begun, for it surely wastes the sinews, and shatters the nerves, it does no more.

It is well known that the *Toronto Mail* is now a Prohibition paper. The following paragraph from the *Globe* anent the recent contest in Texas will indicate its position on the great question. The attitude of these great papers is very significant, and very encouraging as being about as certain an index as can be found of the general opinion of our people on the Temperance question:—

"If the majority against Prohibition in Texas should turn out to be as much as 100,000—which seems likely—the liquor men all over the continent will probably take heart of grace. Their victory, however, simply amounts to a retention of the State by somewhat less than the usual Democratic majority. The fact that there was found anybody bold enough to beard the whiskey fiend in his Texas den is most significant. To have proposed a plebiscite on Temperance in the infernal regions would not have seemed much more bold. The wonder is not that Prohibition was defeated, but that there should ever have arisen in a State whose name suggests revolvers, bow-knives lynchings and all unlawfulness, a party strong enough to raise the head on behalf of so respectable a cause as Temperance. And there is this that is certain. The majority against Temperance in Texas will yearly diminish and diminish until Texas takes her stand, purified and resolute, beside her sister State Maine. Texas may be the last to come up into the line of Prohibition States, but she will be there some day."

As a further illustration that the *Regular* Baptists are not *Regular* in all respects we copy this note from the *Christian Standard*. Is it not about time that our Baptist friends should cease to occupy so absurd a position,—i. e. some of them, of course—in regard to the communion question? We have known Baptists who would gladly commune with Disciples but that the rule of the church, as they said, forbade them, and again we have known Baptists who would break bread with Disciples as freely as they would with Baptists, and still again we have known Baptists who would not commune with Disciples on any consideration, who in fact did not seem to regard Disciples as the Lord's people at all, now we think the *Canadian Baptist* might throw some light on these matters for us. And, by the way, it will be no harm for our readers to know that while the *Presbyterian Review* of Toronto, one of the best religious journals in Canada, promptly exchanged with us when we began to publish the *EVANGELIST*, the *Canadian Baptist* has so far ungraciously declined to do so. But we shall freely forgive the *Baptist* if it will give us a definition of the expression, "Regular Baptist." But here is the clipping from the *Standard*:

BRO. DAKSIE, in his letter from Boston in this week's *Standard*, after mentioning that A. G. Lawson, a Baptist preacher of Boston preached for him in the Tabernacle adds:

"But what I want more especially to say is that Bro. Lawson not only preached our people a good soul-nourishing sermon, but that he prestled for them at the Lord's table, and, like a brother among brethren, partook of the sacred feast himself. And he showed no hesitation whatever in so doing. He regarded it as a matter of course, it was in all respects a grateful, appropriate and brotherly act. I mention it partly to express our appreciation, and partly to exhibit the superior breadth of our Baptist brethren in New England."

That is just right. There is no reason why it should not be so done. But tell it not to the editor of the *Little Flag*, nor to the editor who holds that a brother is guilty for proposing to receive those who are known to hold any unscriptural views. They might put up the bars, and leave all Boston outside the pasture field.

CHURCH NEWS.

WIARTON.—Bro. John Munro is spending a few weeks with the church in Wiarton.

ERIN VILLAGE.—Bro. Lediard found but 26 churches which held prayer-meetings on a week day evening. There is now one more—Erin Village is added to the roll of honor. Next!

ACTON.—We understand that Bro. A. Anderson, of Hamilton, paid the brethren in Acton a visit on a recent Lord's Day. Bro. Geo. Black, of Everton, was also present and spoke in the morning; Bro. Anderson spoke at night.

NASSAGAWEYA.—We are informed that Bro. Ed. Black, of Everton, spent a Lord's Day in August with the brethren at Nassagaweya; glad to hear the young men are stepping forward.

JORDAN. Please report through the ONTARIO EVANGELIST, on the 20th inst. one added to the church here by faith, repentance, confession and baptism.

J. M. LAWS.

July 19th, 1887.

RIDGETOWN.—On the day of our picnic at the Eau, August 3rd, I baptized a young woman in the beautiful waters of Lake Erie. Church and Sunday School moving along in peace, with signs of improvement. E. S.

ST. THOMAS.—We learn from the *St. Thomas Journal* that Bro. Sinclair and family have moved from that city to Collingwood to take charge of the church in that place. Collingwood is an important point, and we should give it all the help we can.

MIMOSA.—The Mimosa picnic took place on the 25 ult. in a grove near the meeting-house. If a large crowd, good speeches, excellent music and a grand spread, are prime factors, it can be said we had a good picnic. The school is doing well under the superintendency of Bro. Stevens.

ERIN CENTRE.—The Sunday School started at this place is in a very prosperous condition. The attendance has been as high as 85. The regular church services at 2 o'clock are well attended. There is also in connection with the work of this church an evening meeting two Sundays in the month at Hillsburg, which is largely attended.

STR. PACIFIC, Aug. 25th.

I am on my way to Gore Bay, to return in 2 or 3 weeks. We had one baptism in Ridout last Lord's Day, everything is going on very well, and our influence is growing. We intend to have our Annual Meeting at Baysville, on the 1st Lord's Day in October. Business meeting on Saturday previous. Would like a visit on that occasion from you, Bro. Geo. Munro, Jas. Kilgour, or any others who can come. Come and help us. W. M. CREWSON.

WELLAND.—Bro. Hiram Brown informs us that he preached in Welland Lord's Day, Aug. 14th, and that he was to continue meetings there during the following week. He says that the brethren are zealous but somewhat discouraged, and that the church must be supplied with a preacher for a while. He also exhorts the EVANGELIST to speak out. The EVANGELIST has already had a good deal to say about Welland, but does not object to making another remark: Let the churches in the Niagara district undertake the responsibility of putting the cause in Welland on a solid basis, and let Bro. Brown urge the matter upon them.

GALT.—In response to your appeal in the JUNE EVANGELIST I write you these few lines regarding the progress of the Master's cause in Galt. Most of the brethren who are able have been working hard through the winter and spring to extend the knowledge of the truth, and we have been called on to attend to six baptisms as a consequence of our labors. One Lord's Day morning, about four months ago, after the baptism of a brother and sister, fourteen sat down round the table to partake of the blessed memorials of our Saviour's sacrifice for us. The number ebb and flows a little, as some who occasionally partake have not formally united with the church.

Our regular meeting takes place in the W. C. T. U. rooms, on Main Street, at 11 a. m. on Sundays, and we have been meeting on that evening at Sister Wells', where we have had many profitable and comforting gatherings. In one of the week evening meetings we have attended during winter and spring, there has been much opposition, but, while we maintain the truth, we have endeavored to show the Christ-like spirit, and have created a more favorable impression than those who oppose us, and we feel rewarded by the indications that the "word spoken" is taking root, and that its influence is working like leaven. We are called upon to suffer a little and bear a little at times, while we know that we are being defamed, but it is a matter of joy to think that these little persecutions are for the Master and His gospel's sake. On Sunday afternoon we have been holding Sunday school, with an attendance amounting to about an average of 13 or 14. I am here for the summer for my health, and was very sorry at being prevented from getting to Guelph to the June meeting, as I had been anticipating "a good time." For a rural occupation I have been running an apiary, and have been too busy to write you particulars in time for July or August EVANGELIST, which I regret and which I trust you will excuse. Enclosed I send you 50 cents to renew my subscription which is over due. R. W. McDONNELL.

St. George, Aug. 10th, 1887.

DENISON AVE., TORONTO.—We regret that our Bro. Lediard who has been with us some time, was compelled—by ill-health—to leave on 15th Aug. to seek quiet rest for a few weeks at his home in Ridgetown. We trust he may soon regain his wonted health and vigor, and be ready for the field again. Bro. M. J. Ferguson of Kentucky, arrived in the City yesterday, and expects to remain some ten days with us, preaching on Lord's days and during the week. We expect to have something good to say respecting him in our next issue. The "heated term," and holiday season being about over, we now expect a rallying of our forces for the work before us during the coming fall and winter. Elder Jas. Kilgour came down to the city and conducted services at Denison Ave. on Lord's day Aug. 21st. Bro. Kilgour is always warmly welcomed by the church in the West End. May he be spared to us all for many years to come.

G. J. B.

Toronto, 25th Aug., 1887.

MINIO.—In the latter part of the month of June I visited the little church of baptized believers at Cotswold, Ont., and held a few gospel meetings among them. Good attention was given by all classes to the explanation of the scriptures. The meetings continued to increase in size and interest for about two weeks, and there was every prospect of sinners being saved when we had to withdraw the services on account of family sickness and other circumstances, which rendered it advisable to close for the time being. Elder John Darroch is still faithfully feeding the flock in this place and holding forth the Word of Life to the perishing part of the community. He is doing a noble work, both in sustaining the cause and gradually extending the interests of the Saviour's kingdom. The brethren in this place have treated me with the greatest of kindness. Since the meetings closed they have presented me with a nice little purse of \$20.00. Although weak financially they are very liberal and kind when they receive any encouragement. I would hereby heartily recommend the little cause in Cotswold to the special consideration, sympathy and timely cultivation of the Co-operation Board. I believe if Bro. Lediard could pay a visit this fall or winter to the church in this place and spend a few weeks among them, blessed results would follow. The field seems to be ripe for the harvest for several reasons. The faithful presentation of the Truth by Bro. Darroch for so many years is having its desired and expected effect. Many who were formerly filled with prejudice are now paying attention and respect to the teaching of the Word. Trusting that Bro. Lediard or some other good evangelist can pay a visit to this place soon, and that the Lord's rich blessing may rest upon the cause in Cotswold. A. R. BEST.

PORTAGE LA PRAIRIE, MAN.—One addition by letter and two to be baptized next Lord's Day. 'Tis like getting a "letter from home" to receive your large monthly budget of church news, some cheering, some saddening—joy and sorrow—sunshine and showers, all along life's journey. You cheer us by reporting 100 additions to the Lord's host—45 in Texas, 12 in Dakota, and 43 in this "Canada of ours." How cheering to both sower and reaper that the golden grain is being safely garnered. "Storm the fort" seems to be the battle cry all along the line—the soldiers of Christ are obeying their marching orders, "Go ye, &c." You cheer us, too, by telling of the improving health and consequent increased usefulness of our pioneer veterans, Crewson and Stephens. While our hearts are subdued with a sweet sadness on learning that the angel reapers while harvesting the sheaves ripened for eternity have borne our dear aged sister Abbott "from her home below to her home above." It reminds us

"We, too, shall come to the river's side,  
Gathering one by one;  
Nearer its waters each erentide,  
Gathering one by one.  
O, Jesus, our fainting strength uphold;  
The waves of that river are dark and cold;  
Gathering homeward from every land,  
Gathering one by one."

July, 27th, 1887. A. H. FINCH.

WALKERTON.—An unexpected pleasure was enjoyed by the writer and congregation here this morning as we assembled for worship. Just before commencing, our old and highly esteemed father in Israel, Bro. Anderson, of Hamilton, came walking up the aisle. He is paying a short visit to his children here, sister and brother Hamilton, and his son in Brant. To our delight he improved the opportunity by speaking from John 12: 42 and 43. "Many of the chief rulers believed on Him, but did not confess Him: they loved the praise of men more than the praise of God," and with well chosen words did he teach, exhort and edify. We pray God through Christ that the glorious truth taught may find a lodging-place in many hearts, and like seed sown in good soil bring forth fruit that shall redound to their good and God's glory. We all wish Bro. Anderson a pleasant visit and safe return. Since writing the above, Bro. Anderson has been with us Wednesday evening and Sunday, August 1st, and preached with much acceptance and profit to all. Our Bros. McNevis and Curries, of Chesley, have been doing some quiet preaching at home, and God has blessed their labors. Yesterday, August 1st, one came with them here and made the good confession, and was immersed in the beautiful waters of the Saugeen, and went home rejoicing as did the cunuch of old. We hope to hear more from those brothers at Chesley soon. T. WHITEHEAD.

July 23rd, 1887.

OBITUARIES.

BLACK.

Georgiana Amelia Pomeroy was born in Cobourg in the year 1844, and was baptized by C. J. Lister in the thirteenth year of her age. She was united in marriage to Bro. Wm. C. Black on the 17th day of October, 1872.

On the 2nd ult. her spirit took its flight, after three and one-half years of intense suffering, which she bore with patience and Christian resignation.

It is hard to part from loved ones, but in view of her sufferings, "To depart and be with Christ is far better." The funeral services were conducted by Bro. Gunn, of Bowmanville. Bro. Black has our sympathies in his sore bereavement. F.

BOND.

On the 2nd of May our beloved and devoted sister, Martha Jane Bond, of Blenheim, Ont., passed away in the full assurance of hope in Christ. Seldom have we seen any one more calm and peaceful in the prospect of death. She was in the 30th year of her age, and had been a disciple of Christ about ten years. She leaves a husband and one little boy to mourn her loss from earth. E. S.

MENZIES.

At 163 Simcoe Street, Toronto, on May 30th, the beloved companion of our esteemed Bro. James Menzies passed away into rest, being in her 75th year. The body was laid away in the cemetery at Norval, Ont., near by the "old homestead." Brother and Sister Menzies had journeyed together over fifty-two years of their earthly pilgrimage, and had also spent over forty-eight years of this time in the Master's service. After toil comes rest. She leaned trustingly upon her Saviour during a severe illness, and realized the preciousness of His promises. Her sufferings, which were borne without a murmur, were at times very great. 'Twas but the struggle before victory, the storm before an eternal calm. She is "with Christ, which is far better." Cheer up and be comforted bereaved husband and children, your loss is her gain. Ere long there will be a happy re-union, on the morning of an eternal day, when sorrow, tears and death shall never be known.

"Oh, how sweet it will be in that beautiful land,  
So free from all sorrow and pain;  
With crowns on our brows and harps in our hands,  
To meet one another again."

G. J. B.

FOREIGN MISSIONS.

THE SEPTEMBER COLLECTION FOR FOREIGN MISSIONS.

The response to the call for a collection on the first Lord's Day in September ought to be more generous than ever before. There are more missionaries in the field now than at any previous time. E. T. Williams and F. E. Meigs and their families are arranging to start to China the last of this month. They expect to sail from San Francisco September 10th, on the *Belgie*. To support the men already at work, and to send out these reinforcements properly equipped, will necessarily make the outlay this year much larger than ever before.

It goes without saying that we are able to do ten times as much for the redemption of the world as we are doing. Two thousand churches are doing nothing at all. There are hundreds of thousands of Christian people that have no fellowship with Christ in this great work. This ought not to be so. The Great Commission requires every Christian to do all in his power for the evangelization of the world. To all who have been redeemed with His precious blood, our risen Lord says: "All authority in heaven and on earth has been given to me. Go you, therefore, and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you." The Disciples of Christ ought to be as loyal to the first part of the Commission as they are to the last. We ought to be preeminently a missionary people.

The drouth this year may lead many to feel that they can not do so much as usual for the cause of missions. We are not doing so much that we can afford to do less. If there must be economy, let it be in other things. If times are hard, let there be more self-sacrifice. "You know the grace of our Lord Jesus Christ, that, though he was rich, yet for our sakes he became poor, that we through his poverty might become rich." We ought to have the same mind in us that was also in him. If we have, this collection will realize not less than \$20,000. This is a paltry sum for a great people to raise for the conversion of the world to Christ.

A. C. McLEAN, Cor. Sec'y.

Contributions to Foreign Missions from Ontario since last report:—John Matheson, Corningsby, \$5.00.

SELECTIONS.

OUR CAUSE IN ONTARIO

THE ONTARIO EVANGELIST comes to us this month with a supplement containing a most readable and instructive report from Bro. J. Ledard on the condition of the churches in Ontario. Bro. Ledard has labored as an evangelist for the annual meeting of the brethren in the province during the last eleven months.

It appears from this report, that there are about three thousand five hundred Disciples in Ontario, who are organized into congregations. These are distributed into fifty-six congregations, averaging a few more than sixty members each. We had supposed that the number was greater than this. Bro. Ledard thinks that too little attention is paid to the conversion of sinners, and that consequently the increase of membership is not so rapid as it should be. He sadly remarks: "I cannot help noticing how few attend our meetings outside our families and immediate connections, and how few unite with us from the world even in our most successful meetings."

But the small number of Disciples, and the slowness of increase, are attributed chiefly to the want of preaching. Bro. Ledard says, "There are too few preachers of the gospel, and too little preaching." We can well believe that this is the true cause, when we learn that among all those fifty-six churches there are only fifteen preachers who give their whole time to the work. This is the cause of slow growth wherever it is found. How to increase the supply of preachers, faithful and efficient preachers is the question of the day. Bro. Ledard says correctly that they must first be drawn out in the congregations, and then be properly educated; but he laments over the fact that in the congregations which he has visited, "it is rare to see young men sharing in the public service of the church," and that "the teaching and preaching are done almost exclusively by the elders, many of whom have grown old in the work." If the brethren of Ontario will suffer a word of exhortation from us, we would say to them, look sharply to the development of young men in your congregation, call them out as you find them worthy, and help them to a suitable education.—*Apostolic Guide.*

KEEP UP THE AGITATION.

Let the agitation go on. Witness the following from *The Independent*:

A discussion at Andover recently on Christian Union, in which Congregationalists, Episcopalians, Methodists, Baptists, Free Baptists, and Universalists and Unitarians were represented, proved to be quite interesting. The Congregational speaker urged the tearing down of the walls and fences of denominationalism: the Episcopalian was hopeful of the gradual coming together of the families of the church of Christ; the Methodist pronounced for strict adherence to essentials with liberty in non-essentials; Universalists, Unitarians, and unsond Congregationalists could not come into the union he desired; the Baptist believed the time would come when the Baptists would cease to make difficulty on ecclesiastical points; the Unitarian said there could be no Christian union without recognizing his sect and every other sect; the Universalist believed union must come on the basis of Universalism; the Free Baptist was not afraid of denominationalism, union must be in the heart.

If our International Lessons, Congress of Churches, Chautauqua Assemblies and general agitation of this great question do not hasten this much desired union of God's people, we are very much mistaken and will be much disappointed. Let there be the fullest sympathy, the heartiest possible co-operation, the kindest fraternal feelings one for the other, and a burning zeal for the promotion of the Master's cause and the day which is already streaking with golden bars the eastern sky, will flush the world with its glorious dawning.—*C. P. W. in Guide.*

JESUS' HEALINGS.

Because of this bodily benefit His fame went throughout Syria. Read Matt. 4: 24, and form for yourself a picture of the travelling hospital that followed Jesus wherever He went. Picture to yourself the coming so full of disease and pain, and the going away so well and strong. It was not the preaching so much as the healing by Jesus, that made Him the most popular man of his day in Galilee. It would be the same were he on earth to-day. If he were here, and could go through every hospital ward and empty it of all its patients in ten minutes, sending them out well and strong, what a perfect furor he would create? His fame would spread by telegraph, not throughout Syria, but throughout the whole world. From every land a stream of diseased emigrants would set in, and the world's sick would rush for Him. If He would establish a successful "anti-poverty society," and

guarantee every man, woman and child five thousand dollars a year no tongue or pen could describe the scenes that would follow. Until the masses had become accustomed to such an income, they would almost defy Him. Then, however, when again their requirements had outgrown their income, they would clamor (as they now do) for a new gradation at say, ten thousand dollars, and would turn on Him if He declined to satisfy their demand. But stop and think! To-day, which is of more value to this world, Jesus healings of the body or his preaching of the gospel? Where lies the real hope of man, in physical and sinful immortality or in spiritual regeneration? Just suppose that Jesus had conferred endless physical life on some man of his time, so that he were still living (as a supernaturally hale and hearty, would that have been as great a gift as the one He actually gave those who believed in Him,—that is, eternal life? Merely to ask this question is to answer it. But this is exactly the offer He made in His times, and makes to day. Yet many who ravenously rushed after healing, or after loaves and fishes, never so much as asked for "the gift of God." And thousands to-day who pray are earnest in saying, "Give us this day our daily bread," and yet never honestly pray, "Forgive us our debts." Human nature remains the same from age to age, and while we condemn the men of those days for their earthly and sensual lives, we ourselves repeat them continually. The best—oh, yes! by far the best—part of Jesus' work he stands ready to repeat again to-day. He is the soul's physician now as he was then. And yet, now as then, men who would leap at the hope of bodily healing, recoil from any spiritual recovery. Nay, they even deny practically that they need spiritual health. "They are quite satisfied with themselves spiritually, and soon resent the suggestion that all is not right with them. 'Is there no balm in Gilead? is there no physician there? why then is not the health of the daughter of my people recovered?'" (Jer. 8: 22.) Simply because she refuses to acknowledge that she needs any physician, and so declines to go to him for healing.—*A. F. Schaeffler, D. D.*

HOW TO GET A SHARE OF HEAVEN'S BREAD.

*I will rain bread from heaven for you: and the people shall go out and gather a day's portion every day.* (Ex. 16: 4). Even when God opens the windows of heaven to supply the needs of his children, he insists that they shall work for all that they get of it. God didn't tell the people to lie flat on their backs with open mouths, that the manna might be rained directly down their throats. Nor did he heap up the manna so that they could fill their baskets without an effort. They must get up early, and go out about their tents, and pick up the manna bit by bit until they had enough to last the day through. There is no other way of getting our share of any bread from heaven. If we want Bible food for ourselves or others, we must "go and gather a day's portion every day." It takes some time to get enough together for a sermon, or a Sunday-school lesson or "an off-hand talk" in prayer-meeting—with any nourishment in it; and even that will not answer for the day to come, if we attempt to keep it over when we might gather a fresh supply. If we want heaven-sent strength or wisdom or prosperity in our family or our business, we must expect to work for it. We have a right to look to heaven for more daily bread than the wilderness itself could supply; but we have no right to look to heaven to save us from the trouble and toil of going out to pick up a day's portion of that bread day by day.—*H. Clay Trumbull.*

SIX KINDS OF TOLERANCE.

Phillips Brooks says there are six varieties of tolerance. The tolerance, firstly, of pure indifference, of aimless good nature—the man who believes nothing, can tolerate anything; secondly, of the policy of allowing error because it would do more harm than good to try to root it out; thirdly, of helplessness, which is that of persecuted minorities; fourthly, of human respect, or the recognition of man's right to his own thought; fifthly, of spiritual sympathy, inspired by a sense of the value of spiritual oneness, and lastly, the tolerance of the enlarged view of truth, combined with cordial and entire faith in God. The first three kinds have something base about them; the last three are all noble. "True tolerance," says Dr. Brooks, "consists in the love of truth and the love of man brought to perfection by the love of God. The love of truth alone grows cruel. The love of man alone grows weak. When truth and man are loved within the love of God, they meet and blend in tolerance." This is a fine and noble description of this great moral quality, and the greatest of these varieties is the tolerance that tolerates intolerance in order to make it tolerant.—*F. F. Haley in Guide.*

THE SECRET OF JOY.

Suppose that a person should invite you to his house, and on your arrival you should find the window shutters closed, and the house looking as if prepared for a funeral. You would hardly regard yourself as a welcome guest, or that your coming gave your host any pleasure. If on the other hand, you were greeted with open doors and lighted apartments, a hospitable feast and smiling faces, you would feel yourself instantly at home. Now in every sincere, healthy Christian Jesus Christ lives. "Na I," said the sunny-hearted old Paul, "but Christ liveth in me." That was the secret of his happiness. Outwardly, the homeless, persecuted apostle had a hard lot; but a more joyous man did not tread the globe. Never a whimper, never a whine of complaint, escapes his lips. "Rejoice in the Lord always, and again I say rejoice." Such was the jubilant message which he sent from Nero's guard-house, with a chain clanking from his wrist.

Ought every Christian to be happy? Yes; and may be so always, provided that he seeks in the right quarters for his joy. Paul was too wise to command us to rejoice in money, for wealth is a shifting sand bank; or in health, for it is a variable possession; or in the society of household and children, who may be snatched away at any time. Our joy, to be solid, must rest on something immovable. There is but one such permanent, unchangeable possession, and that is a loving Saviour dwelling perpetually in our souls,—a Saviour served every day.

A healthy and a holy joy is not an exalted rapture. Mind nor body could not stand the strain of a continual ecstasy. I have observed that those people who live on moods and frames, who are shouting to-day, are very liable to be groaning or scolding to-morrow. A strung bow soon loses its tension. Even spiritual exultations are apt to be followed by reactions of depression. Just as soon as we hang our happiness, even our religious satisfaction, on circumstances or surroundings, we go up, or we go down, with the tide. The thermometer of our joy is at the mercy of outside atmospheres. But if an indwelling, strengthening, comforting, gladdening Saviour be always in the core of the heart, then we can expect to "rejoice evermore."

"Do you expect me to rejoice when either a reverse or a rogue sweeps away my property?" Yes; because poverty, though it may strip us of a thousand comforts, does not strip away Christ. "Am I to rejoice when the coffin is borne away from my door with some darling of my heart in it?" Yes; the all-wise Holy Spirit considered even such severe throes of anguish when he commands us to "rejoice always." And simply because death does not carry Christ away. Nay; we may have a more full and soul-filling sweetness of his presence when we are treading the valleys of the "death-shade." "Sorrowful, yet always rejoicing,"—that was the apostle's experience. It was when the fig-tree had no blossoms, and the vines no fruit, and the stall no herds, that the olden prophet exclaimed, "I will rejoice in the Lord, and joy in the God of my salvation."

Good friends, you may be sure of this, that God never sent a trial so bitter that a genuine, Christ-filled Christian could not suck some honey out of it. God does not expect us to be callous under trial, or ask us to make merry at a funeral. But away down deep under the tempest of trial, he offers to implant in us a calm, sober satisfaction,—a serene sense that whatever he does is right; a sweet sense also of Christ's presence, and a delight in the smile of his countenance. This joy underlies the griefs of life and the disappointments, just as there is a profound peace in the depths of the Atlantic, while hurricanes are tossing its surface into foam.

Our happiness arises from what we are, not where we are. If we take Christ at his word when he says "I am with you always," then we can rejoice in him always. That kind of joy is more than a privilege; it is a duty. Our Master commands us to rejoice evermore, to be wretched, therefore, is a sin. It dishonors our Lord, as every act of disobedience does. Spiritual joy is a sign of heart-health. Spiritual depression is an evidence of disease. When a baby moans and frets and cries, the mother says, "Something is wrong; this child is not well." Must not our loving Master, who is wiser and gentler than all mothers, regard us as disordered and out of harmony with him, when we become sulky or morose, complaining or wretched? We all expect to be happy when we reach heaven. Why not now? Why parse heaven in the future tense so perversely? It is a state, a condition of soul as well as a locality. The possession of Christ is beginning of heaven, and the more we

have of him here, the more we shall have of him up yonder. Those who open every door and window of the heart to him, will find the same light and joy streaming in which shall constitute the bliss of the New Jerusalem. Wherefore, "again I say rejoice."

BRIGHT THOUGHTS

Much danger makes great hearts most resolute. *Marston.*  
Heaven will permit no man to secure happiness by crime. *Athon.*  
The usual torture of complaint is to excite contempt more than pity. *Johnson.*  
A good man is kinder to his enemy than bad men are to their friends. *Bishop Hall.*  
How wise we are in thought! How weak in practice! Our very virtue, like our will, is nothing. *Shelby.*  
Poor and content is rich, and rich enough, but riches, fineness, is as poor as winter to him that ever tears he shall be poor. *Shakespeare.*  
Silence does not always mark wisdom. *Coleridge.*  
Few advise how to make money, many how to spend it. *G. Douglas.*  
A proud man never shows his pride so much as when he is civil. *Greville.*  
He who is most slow in making a promise is the most faithful in the performance of it. *Rossan.*  
More helpful than all wisdom is one draught of simple human pity that will not forsake us. *George Eliot.*  
Speaking much is a sign of vanity, for he that is lavish in words is a niggard in deed. *Sir Walter Raleigh.*  
I look upon indolence as a sort of suicide; for the man is efficiently destroyed, though the appetite of the brute may survive. *Chesleyfield.*

A HAPPY DISCRIMINATION.

The Disciples of Christ in California, Pa., where the writer is now engaged in a meeting, were some years ago holding a prayer-meeting in the town of Greenfield, which is a little distance farther down the river. They had invited some members of the Methodist Church, who lived in Merchants-town, just across the river, to assist them. They came—and as the meeting was progressing, several persons having offered prayer, the leader called for Scripture recitations. Quite a number were given by Disciples who were then present; whereupon a Methodist man arose and said he would give a recitation, but not from Scripture. He continued to speak, and among other things said that he thought the time could be more profitably spent in praying than in reciting and reading Scripture.

When his speech was ended a Scotch brother arose and said an important subject had just been mentioned, viz., how they could most profitably spend the time they might remain together? whether in praying or singing exclusively, or in reading and reciting and setting forth the Scriptures in connection therewith. To this he added: that as it respects the idea that it should be praying and singing rather than in reading and reciting the Word of God he had this to say,— "In prayer we talk to God; but in the Scriptures God talks to us. In view of this it seems strange that we should in a meeting like this spend all our time in talking to God and not allow Him by His word to talk to us."

It is useless to inform the reader that no more speeches were made on the subject. That one HAPPY DISCRIMINATION had the happy effect of setting that question happily at rest.—*Selected.*

It is a shame for a rich Christian man to be like a Christian box that receives all and nothing can be got out till it is broken to pieces; or like unto a drowning man's hand that holds whatsoever it gets.

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